

**THE NANCY RIGDON INCIDENT
A CONSERVATIVE RECONSTRUCTION**

**ORSON HYDE TO THE
NAUVOO HIGH PRIESTS' QUORUM
APRIL 27, 1845**

1. Nancy Hyde arranged a private conference at her residence at the printing office between Joseph Smith and Nancy Rigdon. (JCB, OH, JWR)
2. Nancy claimed that Mrs. Hyde made some comments and explanations to her concerning plural marriage. (JCB, OH, JWR)
3. She met with Smith. (JCB, GWR, JWR, OH)
4. Following the interview, she was insulted and angry. (JCB, GWR, JWR, OH, SR T.S. 3:922)
5. She told some family members that Smith had proposed marriage to her. (JCB, GWR, JWR, OH)
6. Her family believed her. (JCB, GWR, JWR)
7. Smith met with the Rigdon family concerning the matter. (JCB, GWR, JWR, HC 5:46)
 - a. The date was June 28, 1842, and Smith was accompanied by Bishop George Miller. (JCB, HC 5:46)
 - b. Joseph Smith was confronted.
 - c. He denied making the proposal.
 - d. Nancy firmly insisted he had calling him a cursed liar.
 - e. Smith finally acknowledged the proposal. (JCB, GWR, JWR)
8. Considerable friction existed between Smith and the Rigdon family for at least several months. (HC 5:6, 8, 46, 121, 122, 139, 270, SR letter to JS July 11, 1842 HDC)
9. Following the confrontation, Smith and Rigdon attempted, with some temporary success, to reconcile their differences. (SR letter to JS, JWR, HC 5:270)
10. Bennett acquired a letter which had been in the possession of Nancy Rigdon. (JCB, SR Wasp Aug. 31, GWR)
11. Bennett alleged that the letter was Smith's explanation and justification of his marriage proposal to Miss Rigdon; that Smith dictated the letter to Willard Richards; and that Richards delivered it to her. (JCB, GWR)
12. In a certificate, Sidney Rigdon, claiming authority to speak for Nancy acknowledged her former possession of this letter. He declared that it was not in Smith's handwriting, but someone else's. He also reported that Smith denied authorship of the letter to him. Rigdon did not, however, deny the alleged proposal of Smith to his daughter, or that the letter was an explanation of plural marriage. (Wasp Aug. 31, 1842)
13. Concerning this certificate, William Smith, editor of the Wasp, announced his brother Joseph's satisfaction. (Wasp Sep. 3, 1842) On another occasion William Smith declared that his brother was not the author of the letter. (Wasp Aug. 27, 1842)

During my absence to Palestine, the conduct of his daughter, Nancy, became so notorious in this city, according to common rumor, she was regarded generally, little if any better than a public prostitute. Joseph Smith knowing the conduct she was guilty of, felt anxious to reprove and reclaim her if possible. He, accordingly, requested my wife to invite her down to her house. He wished to speak with her and show her the impropriety of being gallanted about by so many different men, many of whom were comparatively strangers to her. Her own parents could look upon it, and think that all was right; being blind to the faults of their daughter. — There being so many of this kind of men visiting Mr. Rigdon's house at the steamboat landing, (for he kept some sort of a tavern or boarding house,) that Mr. Smith did not care to go there to see her. Miss Nancy, I presume, considered her dignity highly insulted at the plain and sharp reproofs she received from this servant of God. She ran home and told her father that Mr. Smith wanted her for a spiritual wife, and that he employed my wife to assist him in obtaining her. This was a good time for Miss Nancy and John C. Bennett to wreak vengeance on the victim of their hatred for his severe admonitions. Mr. Bennett, I think, was a boarder at Mr. Rigdon's at that time, and I am told was all honey with the whole family. No one like Dr. John C. Bennett.

Mr. Rigdon also thought this was a good time to crush a member of the Johnson family, against which he had an old grudge, because Father Johnson, after giving him and his family a living for a long time, building a house for them to live in &c., would not give him his farm and all his property; for he once demanded of Father Johnson a deed of all his property without offering one dollar as an equivalent. Miss Nancy is made, therefore, to attribute to Joseph Smith and to my wife, language which neither of them ever used. Thus must an innocent and unsuspecting female suffer for putting down a hand to help, as it is verily believed, a poor miserable girl out of the very school of prostitution.

Here is now a curious case before us. Mr. Rigdon testified here on Sunday, the 4th of August last, before some thousands of witnesses, that the same man who, he says, tried to seduce his daughter, is a true martyr, has ascended to heaven, and holds the keys of the kingdom. Mr. R. said also that God had revealed to him in Pittsburgh, that the kingdom must be built up to that same man who, he now says, tried to seduce his daughter. If one portion of Mr. Rigdon's testimony is true; and I feel to endorse it as truth; that Joseph holds the keys of the kingdom; I think he and Miss Nancy both will have rather hard work to get by him into the kingdom, inasmuch as they tell these hard stories about him. Some on such miserable trash! I am sick, Mr. President, of dwelling upon such wicked inconsistencies. But as I have been appointed to deliver this address, I am resolved to endure to the end. Can you? [Cries of yes! yes!]

Can Mr. Rigdon believe that Joseph Smith ever tried to seduce his daughter? Can he believe that he ever tried to get her for a spiritual wife? If he really believes this of Mr. Smith, how could he propose to build up the kingdom to him, unless he fellowshipped such abominable works? But if Mr. Smith had tried to get Miss Nancy for a carnal wife he might probably have been successful. I do not however think Mr. Rigdon believes any such thing of Joseph Smith. But because he was rejected as the leader of this people, he now seeks to destroy us by the most cruel slanders—the most wicked misrepresentations and the foulest calumnies that ever proceeded from disappointed ambition. Those who were the most active in exposing his wicked designs, and in bringing them to light before this people, are the ones at whom his most poisonous arrows are directed. But envy and wrath will leave their own sting in the heart where they dwell.

**CERTIFICATE OF SIDNEY RIGDON
WASP, AUGUST 31, 1842**

Nauvoo, Aug. 27th, 1842

Editor of the Wasp.

Dear Sir: I am fully authorized by my daughter, Nancy, to say to the public through the medium of your paper, that the letter which has appeared in the Sangamo Journal, making part of General Bennett's letters to said paper, purporting to have been written by Mr. Joseph Smith to her, was unauthorized by her, and that she never said to Gen. Bennett or any other person, that said letter was written by said Mr. Smith, nor in his hand writing, but by another person, and in another person's hand writing. She further wishes me to say, that she never at any time authorized Ben. Bennett to use her name in the public papers, as he has done, which has been greatly to the wounding of her feelings, and she considers that the obtruding of her name before the public in the manner in which it has been done, to say the best of it, is a flagrant violation of the rules of gallantry, and cannot avoid to insult her feelings, which she wishes the public to know. I would further state that Mr. Smith denied to me the authorship of that letter.

SIDNEY RIGDON.

**COMMENTS BY WILLARD SMITH
WASP, AUGUST 27, 1842**

...The sixth letter is what purports to be a copy of a letter from Joseph Smith to Miss Nancy Rigdon, without date, name or proof, and if it had these, is, upon the whole, more moral than Bennett ever was or will be of himself,—but we hope the community are not yet quite so far from a common course of justice and propriety as to take Bennett's word for the truth or fallacy of the curious thing. Joseph Smith is not the author...

WASP, SEPTEMBER 3, 1842

We are authorized to say by Gen. Joseph Smith, that the affidavit of Stephen Markham, relative to Miss Nancy Rigdon, as published in the handbill of affidavits, was unauthorized by him: the certificate of Elder Rigdon relative to the letter being satisfactory.

Miss Nancy Rigdon, daughter of Sidney Rigdon, Esq. Joe Smith said to me last summer, "If you will assist me in procuring Nancy as one of my spiritual wives, I will give you five hundred dollars, or the best lot on Main Street." I replied, "I cannot agree to it. Elder Rigdon is one of my best friends, and his family are now pure and spotless, and it would be a great pity to approach the truly virtuous."

1 "But," says Joe, "the Lord has given her to me to wife. I have the blessings of Jacob, and there is no wickedness in it. It would be wicked to approach her unless I had permission of the Lord, but as it is, it is as correct as to have a legal wife in a moral point of view." It may be so, said I, but you must see her yourself. I cannot approach her on a subject of that kind. Then I supposed the matter had ended; but at the funeral of Mr. Ephraim R. Marks, Mrs. Hyde told Miss Rigdon, that Joseph desired to see her at the printing office, where Mrs. Hyde resides, on special business. She said she would go, and accordingly did, but Joe was busily engaged at his store: Dr. Willard Richards, however, one of the holy twelve Mormon apostles, whom I had long suspected as being up to his eyes in the business with Joe, came in and said, "Miss Nancy, Joseph cannot be in to day, please call again on Thursday." This she agreed to do; but she communicated the matter to Colonel Francis M. Higbee, who was addressing her, and asked his advice as to the second visit. I then came to a knowledge of the facts, and went immediately to Joe, and said to him. "Joseph, you are a Master Mason, and Nancy is a Master Mason's daughter, so stay your hand, or you will get into trouble." Joe replied, "you are my enemy, and wish to oppose me." "No," said I, "I am not your enemy, but you had better stop where you are."

I then went to Col. Higbee and told him Joe's designs, and requested him to go immediately and see Miss Rigdon, and tell her the infernal plot--that Joe would approach her in the name of the Lord, by revelation, &c., and to put her on her guard, but advise her to go and see for herself what Joe would do. He did so, and she went down. Joe was there, and took her into a private room, LOCKED THE DOOR, and commenced by telling her that he had long loved her, and had asked the Lord for her, and that it was his holy will that he should have her--he told her that it would not prevent her from marrying any other person--that he had the blessings of Jacob granted to him--and that all was right; he desired to kiss her, and wished her to kiss him, but Joe couldn't come it. She said she would alarm the neighbors if he did not open the door, and let her out--he did so, and requested Mrs. Hyde to explain matters to her. Joe swore her to eternal secrecy. 5 Mrs. Hyde told her that these things looked strange to her at first, but she would become more reconciled on mature reflection. Miss Rigdon replied, "I never shall." Joe agreed to write her and did so in a few days thro' Dr. Richards. That letter is now safe in the hands of her friends. I have seen it, so has her father, and various other persons.--On Tuesday last Joe came up to Mr. Rigdon's, accompanied by his High Priest, Geo. Miller, of sable sister notoriety, for a witness, and by boisterous words and violent gestures tried to deny the attempted seduction and alarm the girl: but she told him he was a cursed liar, and that he could not face her to it. Joe then made a full acknowledgment of the whole affair. All the family, and many other persons were present. The holy George observed, "You must not harm the Lord's anointed--the Lord will not suffer his anointed to fall!!!" Now call upon Miss Rigdon for the truth of the foregoing.

she left him with disgust, and came home and told her father of the transaction; upon which Smith was sent for. He came. She told the tale in the presence of all the family, and to Smith's face. I was present. Smith attempted to deny it at first, and face her down with the lie; but she told the facts with so much earnestness, and the fact of a letter being present, which he had caused to be written to her, on the same subject, the day after the attempt made on her virtue, breathing the same spirit, and which he had fondly hoped was destroyed,--all came with such force that he could not withstand the testimony; and he then and there acknowledged that every word of Miss Rigdon's testimony was true. Now for his excuse, which he made for such a base attempt, and for using the name of the Lord in vain, on that occasion. He wished to ascertain whether she was virtuous or not, and took that course to learn the facts!!

JOHN W. RIGDON'S
LIFE STORY OF SIDNEY RIGDON
C. 1900
HDC

STATEMENT OF
JOHN W. RIGDON
JULY 28, 1905
HDC

Some time in the year of 1843 my sister Nancy Rigdon a young woman about 25 years
2 old attended church at Nauvoo on Sunday after conclusion of the services she was invited by an old lady friend of hers to go home with her which she did after they had been there a little while she began to talk to Nancy Rigdon of the doctrine of Polygamy. She told Nancy that it was a new doctrine and was a great surprise to her when she heard of it but it was a going to become the great doctrine of the Mormon Church and she believed it and great exaltation would come to those who received and embraced it while they were talking Joseph Smith came to the house whither his visit had been arranged by him and the lady friend at whose house she had gone I know not but after Smith had been there for some
4 little time he proposed to Nancy Rigdon that she become his spiritual wife and be sealed to him for Eternity promising her great exaltation in the world to come. This proposal she resented and utterly refused and soon left the house and went home and told her Father and Mother what had taken place. Her father and Mother were very
7 indignant at Joseph Smith to think he should make such a proposal to their daughter and the matter was talked about by the family and it got noised about the city and caused considerable talk among the neighbors and acquaintances of the Rigdon family so much was said about it that Joseph Smith came to the Rigdons house and mentioned the subject and attempted to deny it Nancy was not in the room at the time but was in an adjoining room and heard what Smith had said her sister Mrs Geo W Robinson was in the room at the time and her mother and an other women whose name I do not recollect Nancy was one of those excitable women and she went into the room and said Joseph Smith you are telling that which is not true You did make such a proposition to me and you know it the woman
8 who was there said to Nancy are-you-not-afraid-to-call-the-lords-anointed-a-cursed-liar-she-replied-I-am-not

~~for-he-dees-lie-and-he-knows~~
it Rigdon attempted after hearing what was said to go into the room where Smith was but was stoped by his wife and the other women they thought it would be better for him to stay out Smith soon went away Rigdon did not say much only to those present that Smith could never be sealed to one of his daughters with his consent as he did not believe in the doctrine and was very angry at Joseph Smith for making such a proposal to his daughter The matter rested here for a time

NOTE: Numbers in margins
represent parallel ideas

INTERVIEW WITH
JOHN W. RIGDON
SALT LAKE TRIBUNE
May 20, 1900

Mr. Rigdon then went on to
2 say that in the early part of the year 1843 Joseph Smith made a proposition of plural or spiritual marriage to his (Rigdon's) sister Nancy, then
4 a young lady about 21 years of age. The proposition was indignantly refused by the young lady. She at once told her father, Sidney Rigdon, of
7 Smith's porposal. The elder Rigdon was very angry, and called Smith to account. Two or three days afterward Smith called at the Rigdon home and attempted to deny the statement of Miss Nancy, when she promptly told the prophet
8 that he was a liar and a scoundrel if he intimated that he had not made the proposition. Mr. Rigdon said yesterday that he was present at this interview, and remembers the circumstances as distinctly as though it had occurred only last week.
After this interview Mr. Rigdon said Smith acknowledged
9 to his father that he had proposed plural marriage to his daughter, and begged forgiveness. Sidney Rigdon pardoned the offense, and the prophet and his first counselor became good friends again.

Joseph the Prophet, at the City of Nauvoo, Illinois, some time in the latter part of the year 1843, or the first part of the year 1844, made a proposition to my sister, Nancy Rigdon, to become his wife and she refused telling Joseph Smith that she would not marry a man who had another wife. Then it happened in this way: Nancy had gone to Church, meeting being held in a grove near the temple lot on which the "Mormons" were then erecting the temple, an old lady friend who lived alone wanted her to go home with her and she did. When they got to the old friends house and got their bonnets off, the old lady began to talk to her about the new
5 doctrine that was being taught polygamy. She told Nancy that it was a surprise to her when she first heard of it, but had come to believe it was true. While they were talking Joseph Smith the Prophet came into the house, and the old lady immediately left the room. Then Joseph Smith made the proposition to her to become his wife. Nancy refused him, saying if she ever got married she would marry a single man or none at all, and took her bonnet and went home, leaving Joseph there and Nancy told her father and mother of it. The story got out and it became
7 the talk of the town that Joseph had made a proposition to Nancy to become his wife, and that she refused him. A few days after the occurrence Joseph Smith came to my father's house and began to talk about the matter saying in an effect that he had not done so. Nancy told Joseph Smith to his face that he did
8 make such a proposition to her. My oldest sister Mrs. Athalia Robinson was present and heard it Nancy saying to Joseph Smith in her presence that he knew he did and there was no use of his trying to deny it. Joseph took his hat and left the house. A few days after this Joseph Smith came to my fathers house a crying and wanted to shake hands with all the family and be good friends as they used
11 to be he shook hands with all the family that was present and went home and there the matter ended

COMPARE D & C
VERSES:

Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God; but we cannot keep all the commandments without first knowing them, and we cannot expect to know all or more than we now know, unless we comply with or keep those we have already received: That which is wrong under one circumstance, may be, and often is, right under another.

God said, thou shalt not kill: at another time he said, Thou shalt utterly destroy. This is the principle on which the government of Heaven is conducted, by revelation adapted to the circumstances in which the children of the kingdom are placed. Whatever God requires is right, no matter what it is, although we may not see the reason thereof till long after the events transpire. If we seek first the kingdom of God, all good things will be added. So with Solomon; first he asked wisdom, and God gave it him, and with it every desire of his heart; even things which might be considered abominable to all who understand the order of Heaven only in part, but which in reality, were right, because God gave and sanctioned by special revelation.

A parent may whip a child, and justly too, because he stole an apple; whereas, if the child had asked for the apple, and the parent had given it, the child would have eaten it with a better appetite; there would have been no stripes; and all the pleasure of the apple would have been secured, all the misery of stealing lost.

This principle will justly apply to all of God's dealings with his children. Every thing that God gives us is lawful and right, and it is proper that we should enjoy his gifts and blessings, whenever and wherever he is disposed to bestow; but if we should seize upon those same blessings and enjoyments without law, without revelation, without commandment, those blessings and enjoyments would prove cursings and vexations in the end, and we should have to lie down in sorrow and wailings of everlasting regret. But in obedience there is joy and peace unspotted, unalloyed; and as God has designed our happiness, the happiness of all his creatures, he never has, he never will, institute an ordinance or give a commandment to his people that is not calculated in its nature to promote that happiness which he has designed, and which will not end in the greatest amount of good and glory to those who become the recipients of his law and ordinances. Blessings offered, but rejected, are no longer blessings, but become like the talent hid in the earth by the wicked and slothful servant; the proffered good returns to the giver; the blessing is bestowed on those who will receive, and occupy; for unto him that hath shall be given, and he shall have abundantly, but unto him that hath not, or will not receive, shall be taken away that which he hath, or might have had.

He who dares defy his madness to defeat!
Next day the fatal precedent may plead;
Thus on till wisdom is pushed out of time
Into eternity.

Our heavenly Father is more liberal in his views, and boundless in his mercies and blessings, than we are ready to believe or receive, and at the same time, is more terrible to the workers of iniquity, more awful in the executions of his punishments, and more ready to detect every false way than we are apt to suppose him to be; he will be enquired of by his children; he says, ask and ye shall receive, seek and ye shall find; but, if you will take that which is not your own, or which I have not given you, you shall be rewarded according to your deeds; but on good thing will I withhold from them who walk uprightly before me, and do my will in all things; who still listen to my voice and to the voice of my servant whom I have sent; for I delight in those who seek diligently to know my precepts, and abide by the law of my kingdom; for all things shall be made known unto them in mine own due time, and in the end they shall have joy.

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38,61

29,48

37-39,61,62

35,37-39,61,65

38,39,41-43,48

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6,37,49,55,64

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39,44,53,55,64

53,55

39,44

1. Verily, thus saith the Lord unto you my servant Joseph, that inasmuch as you have inquired of my hand to know and understand wherein I, the Lord, justified my servants Abraham, Isaac, and Jacob, as also Moses, David and Solomon, my servants, as touching the principle and doctrine of their having many wives and concubines—

2. Behold, and lo, I am the Lord thy God, and will answer thee as touching this matter.

4. For behold, I reveal unto you a new and an everlasting covenant; and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory.

5. For all who will have a blessing at my hands shall abide the law which was appointed for that blessing, and the conditions thereof, as were instituted from before the foundation of the world.

6. And as pertaining to the new and everlasting covenant, it was instituted for the fulness of my glory; and he that receiveth a fulness thereof must and shall abide the law, or he shall be damned, saith the Lord God.

29. Abraham received all things, whatsoever he received, by revelation and commandment; by my word, saith the Lord, and hath entered into his exaltation and sitteth upon his throne.

32. Go ye, therefore, and do the works of Abraham; enter ye into my law and ye shall be saved.

33. But if ye enter not into my law ye cannot receive the promise of my Father, which he made unto Abraham.

34. God commanded Abraham, and Sarah gave Hagar to Abraham to wife. And why did she do it? Because this was the law; and from Hagar sprang many people. This, therefore was fulfilling, among other things, the promise.

35. Was Abraham, therefore, under condemnation? Verily I say unto you, Nay; for I, the Lord, commanded it.

36. Abraham was commanded to offer his son Isaac; nevertheless, it was written; Thou shalt not kill. Abraham, however, did not refuse, and it was accounted unto him for righteousness.

37. Abraham received concubines, and they bore him children; and it was accounted unto him for righteousness, because they were given unto him, and he abode in my law; as Isaac also and Jacob did none other things than that which they were commanded; and because they did none other things than that which they were commanded, they have entered into their exaltation, according to the promises, and sit upon thrones, and are not angels but are gods.

38. David also received many wives and concubines, and also Solomon and Moses my servants, as also many others of my servants, from the beginning of creation until this time; and in nothing did they sin save in those things which they received not of me.

39. David's wives and concubines were given unto him of me, by the hand of Nathan, my servant; and others of the prophets who had the keys of this power; and in none of these things did he sin against me save in the case of Uriah and his wife; and, therefore he hath fallen from his exaltation, and received his portion; and he shall not inherit them out of the world, for I gave them unto another, saith the Lord.

40. I am the Lord thy God, and I gave unto thee, my servant Joseph, an appointment, and restore all things. Ask what ye will, and it shall be given unto you according to my word.

41. And as ye have asked concerning adultery, verily, verily, I say unto you, if a man receiveth a wife in the new and everlasting covenant, and if she be with another man, and I have not appointed unto her by the holy anointing, she hath committed adultery and shall be destroyed.

42. If she be not in the new and everlasting covenant, and she be with another man, she has committed adultery.

43. And if her husband be with another woman, and he was under a vow, he hath broken his vow and hath committed adultery.

44. And if she hath not committed adultery, but is innocent and hath not broken her vow, and she knoweth it, and I reveal it unto you, my servant Joseph, then shall you have power, by the power of my Holy Priesthood, to take her and give her unto him that hath not committed adultery; but hath been faithful to his wife, and she shall be made ruler over many.

45. For I have conferred upon you the keys and power of the priesthood, wherein I restore all things, and make known unto you all things in due time.

46. And verily, verily, I say unto you, that whatsoever you seal on earth shall be sealed in heaven; and whatsoever you bind on earth, in my name and by my word, saith the Lord, it shall be eternally bound in the heavens; and whosoever sins you remit on earth shall be remitted eternally in the heavens; and whosoever sins you retain on earth shall be retained in heaven.

47. And again, verily I say, whosoever you bless I will bless, and whosoever you curse I will curse, saith the Lord; for I the Lord, am thy God.

48. And again, verily I say unto you, my servant Joseph, that whatsoever you give on earth, and to whosoever you give any one on earth, by my word and according to my law, it shall be visited with blessings and not cursings, and with my power, saith the Lord, and shall be without condemnation on earth and in heaven.

49. For I am the Lord thy God, and will be with thee even unto the end of the world, and through all eternity; for verily I seal upon you your exaltation, and prepare a throne for you in the kingdom of my Father, with Abraham your father.

53. For I am the Lord thy God, and ye shall obey my voice; and I give unto my servant Joseph that he shall be made ruler over many things; for he hath been faithful over a few things, and from henceforth I will strengthen him.

55. But if she will not abide this commandment, then shall my servant Joseph do all things for her, even as he hath said; and I will bless him and multiply him and give unto him an hundredfold in this world, of fathers and mothers, brothers and sisters, houses and lands, wives and children, and crowns of eternal lives in the eternal worlds.

59. Verily, if a man be called of my Father, as was Aaron, by mine own voice, and by the voice of this power, and I have sent him and have endowed him with the keys of the power of this priesthood, if he do anything in my name, and according to my law and by my word, he will not commit sin, and I will justify him.

61. And again, as pertaining to the law of the priesthood—if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then is he justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that that belongeth unto him and to one man only.

64. And again, verily, verily, I say unto you, if any man have a wife, who holds the keys of this power, and he teaches unto her the law of my priesthood, as pertaining to these things, then shall she believe and administer unto him, or she shall be destroyed, saith the Lord your God; for I will destroy her; for I will magnify my name upon all those who receive and abide in my law.

66. And now, as pertaining to this law, verily, verily, I say unto you, I will reveal more unto you hereafter; therefore, let this suffice for the present.